THE LATTER-DAY SAINTS'

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"*Men will not cease to be persecutors until they have ceased to be absurd.*"—VOLTAIRE.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

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(*Concluded from page 676.*)

WHAT I want you to do is to believe in God, the Father of our spirits, the Father of the Lord and Savior Jesus Christ. I want you to believe in Christ. He was the only begotten Son in the flesh. The Scriptures tell us, the Book of Mormon tells us, the Doctrine and Covenants and the revelations from the Lord plainly declare these truths. It is for us to believe this—that Jesus is the Son of God, begotten of the Father in the flesh, that He was crucified, buried, and rose again, and sits enthroned on the right hand of the Father, with all the power and glory that were given unto Him. This I want you to receive. This is our religion—that Jesus ascended into heaven with the same body that was born of his mother, and that was cared for by His foster father; with the same body that was crucified on the cross, and that was buried; with that same body He rose from the grave, with the marks of the nails in His hands and feet, and of the spear in His side; with that same body He appeared to the Apostles and asked them to come and feel Him, to handle Him, that they might know that He was not a spirit, for a spirit had not flesh and bones as they saw that He had. Thomas said he

would not believe that He had risen unless He could feel of the marks in His hands and feet and thrust his fingers into the spear wound. When Christ appeared to him He told him to come and feel the wounds in His hands and to put his fingers into the wound in his side, and to be not faithless, but believing. Thomas answered and said unto Him, "My Lord and my God." He was converted because he saw. Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Jesus Christ ascended into heaven, and sits on the throne with the Father, possessing all power and glory, having dominion over this world, with that resurrected, tangible body of flesh and bones, that immortal body which is a similitude of the bodies of all the resurrected sons and daughters of God, and of all that will be resurrected. Jesus is the express image and likeness of His Father; therefore, as Jesus is a personage of flesh and bones, having a body as tangible as that of man, bearing in it the wounds of the nails and of the spear, so is the body of the Father just as tangible; it is just as real as that of the Son. "To know Thee, the only true God, and Jesus whom Thou hast sent, is life eternal." It is our duty to know who our Father is, and who our Elder Brother is, to know that He is the Redeemer of the world, a resurrected Being, filled with immortality and eternal life, that He has all power, and that he loved all the world and opened the door unto salvation to all those who will follow Him. I want you to believe that He taught baptism by immersion for the remission of sins. When He was baptized He went down into the water and rose again out of the watery grave in the likeness of His resurrection. It is recorded in the Scriptures: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Why was Christ baptized? Because He had to be. He had to set the example. He is the door of salvation, the way, the light and the life of the world, and He had to do just what He required us to do. He had to be baptized in order to emphasize the fact that God had instituted baptism by immersion for the remission of sins. You must believe this; you must receive it in your hearts, and you must obey it. It is a doctrine of Jesus Christ; it is taught in the New Testament, in the Book of Mormon and in the Doctrine and Covenants. You must believe that Joseph Smith was raised up by the power of God, and was an instrument in His hands in laying the foundations of this great latter-day work; and you must believe, too, that God chose him in the spirit world, before he was born into this world. He selected him when he was a child; He came to him in his childhood, when he was fourteen years of age, and began teaching him some of the great lessons he had to learn, and of the work which He had for him to do, a work that all the learned men of the world had failed to discover. But he did it. The Lord showed him what to do, and he did what the Lord required of him. We must accept Joseph Smith as a prophet of God, who opened the dispensation of the fulness of times, in which the Gospel

was to be restored in its fulness; the man to whom authority was given to administer in the ordinances and ceremonies of the Gospel, in the name of the Father, and of the Son, and of the Holy Ghost. We must hold him in reverence as the one chosen by the Lord to lay the foundation of His great work in this last dispensation. We must accept the Book of Mormon as the word of God, revealed from Him, telling of His dealings with the ancient inhabitants of the American continent. That record was translated by the gift and power of God, by the boy Prophet Joseph Smith. It contains a fulness of the Gospel of Jesus Christ as taught by Him to the people of that continent. It does not contain a fulness of the Gospel as it was revealed to Joseph Smith, because things were revealed to him which are not found in either the Bible or Book of Mormon. There are doctrines which He revealed in greater fulness to the Prophet Joseph than can be found in either of these records. For instance: Baptism for the dead was revealed to Joseph in greater fulness than is found in any of the ancient writings of this or of the American continent; also the sealing of parents to children from generation to generation, and many other glorious things which are not found in these books. The ordination of men to the Holy Priesthood, their endowments and their sealings and all such blessings, privileges and ordinances were revealed through the Prophet Joseph Smith; but they are not found in the Bible or the Book of Mormon. Yet they correspond with the principles contained in those books. We find hints of these sacred principles in the writings of Paul and other Apostles. But the Gospel of Christ restored in this dispensation has been revealed in greater fulness than it was ever revealed since Adam. It may have been revealed in greater fulness to the people of Enoch; but we have not got their records. We do know that these principles have been given to us in this dispensation, and it is our duty to cherish them as God's truths and principles by which man can be exalted and brought back again into His presence.

Now boys (I call you boys, because we are all boys together as far as that is concerned), I say, God bless you. If there are any people who claim my sympathy it is the missionaries. I say it from experience, because of a fellow-feeling. They sent me out when I was a child fifteen years of age to preach the Gospel in a foreign land. I went away, leaving my friends. My father and mother had both passed away, and I felt I was pretty low in the world. Some of the time we had very slim fare. We were all alone in a foreign land, among heathens, so to speak. I labored among them for nearly four years—from the time that I was fifteen until I was nineteen years of age. When I was twenty, I came to labor here in England, as a missionary. They sent me back a second time, then a third time. In all, I think I have spent twelve or thirteen years on foreign missions. And so, boys, I say I have sympathy for you, and you have my heart's most earnest prayers for your success while you labor in the mission field. I never pray to the Lord without remembering His servants who are in the nations of the earth preaching the Gospel. The burden of my prayer is, "O God, keep them pure and unspotted from the world; help them to maintain their integrity, that they may not fall into the hands of their enemies and be overcome; lead them to the honest in heart." This has been my prayer ever since I was in the mission field, and I will con-

tinue to pray thus as long as I live. I pray that God will bless and preserve you. Keep yourselves pure and unspotted from the sins of the world, that when you have finished your mission you may return home, pure, without spot or blemish on your bodies, or in your spirits, that you may come home looking up, and come and meet me and my brethren with your eyes open, and your souls open, as if you would say to us, "From my heart read the record of my mission, for there is nothing concealed there that I am ashamed of. I have done my duty to the best of my ability, and I have come home determined to do right, and with a prayer in my heart that I may never fail."

It won't do to fail. When certain of His disciples became grieved in their spirits and departed from the Lord, He turned to the twelve and said, "Will ye also go away?" Peter spoke up in the fervor of his soul and said, "Lord, to whom shall we go?" If you leave the truth where will you go? You will go to the devil; you cannot avoid that fate. Here is life everlasting and there is death, and degradation, and everlasting sorrow. In the Gospel of Jesus Christ, my brothers and sisters, we receive fathers and mothers, brothers and sisters, wives and children, kindred and friends. We are bound to them by the God of heaven, in a compact that can never be broken, that will never cease. That which God joins together let no man put asunder. That which God joins on earth will be bound forever and ever, and that which God joins together in the Gospel of Jesus Christ nothing except sin can put asunder. If we do not live up to our covenants we lose fathers and mothers, brothers and sisters, we lose wives and children and everything, for all these are taken away and we have no claim upon them.

Now, my brothers and sisters, God bless you, peace be unto you. It is a pleasure to meet with you and to have the pleasure of meeting so many. We have had the pleasure of meeting with the Elders and Saints at Rotterdam and Amsterdam in Holland, in Zurich and Bern in Switzerland, and Berlin in Germany, and we had times of rejoicing. The Saints felt well and were pleased to see me, and I was pleased to see them; they were also pleased to see Brother Nibley. I want to tell you that my Brother Charley Nibley is no ordinary man. He has kept the law and maintained his integrity, and his posterity shall be ministers of the Gospel until the latest generation. He has sent his boys on missions almost by the half dozen. They are noble boys, full of faith in the Gospel, and they have come home clean and pure. This is the work that he is doing in preaching the Gospel to the world. He is my brother. We were fellow-missionaries in the days of our youth. We then learned to love each other and we still love each other. That is the kind of love that I have for those who love the truth and are faithful and true, no matter who they are. The Saints were glad to see him in Holland and Berlin, because his boys have been there and have filled good missions. He is a man that you can love, and I love him. He has given you the keynote to success in the few remarks that he made to you—"Do not fail." I endorse his admonition with all my soul, and enjoin it upon you, my brothers and sisters, and fellow-laborers. For your sake and for God's sake and for the sake of your parents and your children, do not fail. The Lord help you, that you may be victorious, that you may not fail, is my prayer, in the name of Jesus Christ. Amen.—Reported by Ben C. Rich and Robert Price.

LOST OPPORTUNITIES.

"AND he was sad at that saying, and went away grieved: for he had great possessions." (Mark x: 22.)

DANTE, in his vision of hell, sees there one whom he does not name, but who, he says, "made the great refusal." It has been supposed that Dante refers to the young man who had this invitation from Jesus, and sorrowfully declined it.

It *was* the great refusal; it was a lost opportunity such as few men have had in this world. There must have been some great capacity for good in this youth. It appeared in the ardor with which he came running to Jesus, in the reverence he showed for the goodness of the teacher. He was a ruler, a man of position; but he did not hesitate to come to this village rabbi to ask to be taught the way to spiritual life. He could also honestly say he had kept the commandments from his youth. But he had no pride on that account; he longed for something more than this negative goodness. All this was the mark of a character which united aspiration, modesty, reverence for goodness, and fidelity in conduct. And so we are told that Jesus, who had the power of reading character at a glance, loved him, and gave him the opportunity of going up higher. He told him to sell what he had and give to the poor, and follow Him, and he should have a treasure in heaven. It was not because it was a rule, in joining the society of Jesus, to renounce one's possessions, as it is in the monastic orders; for we find that many of the disciples of Jesus continued to keep their property. But no doubt it was because Jesus saw, in this particular instance, that such a renunciation was necessary; that in this case the young man's mind must not be distracted by the care of his property; he must be able to devote himself wholly to his new work. The love which Jesus felt for this youth, and which beamed from His eyes so that the disciples noticed it and recorded it, suggests to us that, if he had accepted the offer and obeyed Jesus, he might have become another apostle like John; he might have left us a fifth gospel, with some precious additional insights into the Master's mind; have recorded for us some of the many sayings now forever gone. Thus when he turned away it was "the great refusal"—one of those lost opportunities which never return, and are lamented always.

Dante has put the young man into his "Inferno"; but God is more merciful than Dante, so let us hope that this good youth, who made one great mistake, has long since been welcomed by Jesus in the other world, and allowed to atone for this unfortunate decision, or indecision. For I suppose he did not so much decide against following Jesus: he was only unable to decide to follow Him. Certainly, his punishment was sufficient without his being sent to hell. Never can he wholly forget, even in heaven, that lost opportunity; never cease to sorrow for that irrevocable hour.

Many other examples of the same kind are to be found in the New Testament. There is the instance of Nicodemus, who would come by night to Jesus, but could not make up his mind to avow his discipleship by day. There was the case of Felix, who said to Paul that, when he had a convenient

season, he would call for him. Two years passed, and the convenient season did not come; and then Felix lost his place and returned to Rome. Think of it! What would we not give to have an opportunity to talk with Paul at any time during two whole years! But that was another lost opportunity.

In fact, every new step forward in life offers an opportunity which may be accepted or refused. Lowell truly says:—

> "Some great cause, God's new Messiah, offering each the bloom or blight,
> Parts the goats upon the left hand, and the sheep upon the right.
> And the choice goes by forever 'twixt that darkness and that light."

Every cause, every work, every day that comes, offers opportunities, but always no conditions. We must give up something to obtain something else. We must be prepared to make renunciations, if we would gain advantages. We may either leave all to follow the new Messiah, or we may say, "Go thy way: at a more convenient season I will attend to thee."

These opportunities come, not only to individuals, but to nations, to churches, to communities.

I recollect hearing Dr. Solger, a man of much insight, once say, in an historical lecture, that the Lutheran Reformation, if it had been accepted by the Catholic Church, would have saved Europe five hundred years of relapse and loss. Many of the best Catholics wished to come to some terms with the Reformation, to reform the abuses of the Church and remain united with the reformers. But the opportunity passed by; and the results of that lost opportunity were the desolating religious wars in Germany and France, the inquisition in Spain, Bartholomew massacres, the cruelties of the Duke of Alva in the Netherlands, extremes of thought on either side, Protestants missing the good there is in the Roman Church, Roman Catholics missing the good in the Protestant Church. That one opportunity accepted would, as Dr. Solger said, have put Europe five hundred years further forward than it is to-day.

So in this country, in 1820, the time of the Missouri compromise, this nation had the power to resist the extention of slavery, and say, "Hitherto thou shalt come, and no further; and here shall thy proud waves be stayed." Had it done so, we might have been spared the long and bitter anti-slavery struggle, the woes and wrongs and losses of the Civil War, and a thousand other miseries and sins. It was a lost opportunity.

So, too, when the German armies had defeated the French Emperor at Sedan, it would have been a great gain for humanity had the King of Prussia made peace and withdrawn his armies, and said: "The dynasty has fallen with which I made war. My quarrel was with the Emperor: I have no quarrel with France." If he had done that, there would be no necessity to-day for France and Germany to spend their life-blood in maintaining great standing armies. The French are a people of sentiment, capable of recognizing generous treatment; and France and Germany would now be friends, instead of watching each other with mutual suspicion and hatred. That was another lost national opportunity.

Providence allows a vast deal sometimes to depend on the course taken by a single man. How much the first Napoleon might have done, after he had

defended France against Europe and made her safe and strong, if he had then ceased from war and devoted his grand intelligence and power to advancing peaceful industry and national progress! That was a lost opportunity.

When our friends leave us for another world, how often we say: "Why did I not do differently all those years when I had them? Why was I not more considerate of their feelings, more attentive to their needs, more thoughtful of ways in which I could have made them happy? Why was I so cold and selfish, so hard and overbearing, so irritable, so determined to have my own way? Why was I not kinder? Why did I not appreciate more their goodness? Alas! I see it all now when it is too late! How often I wounded the feelings of that dear friend, who was to me so true and faithful, so loving and tender, so conscientious and pure! Too late! too late! If it were all to do again, how different my conduct would be!"

When we ourselves go away, leaving our work undone, or badly done, will there be needed any greater punishment than to see what good we might have done and did not do, or what lasting evil we have caused which we might have avoided?

Mrs. Oliphant, in one of her stories, has described how an old lady, whose only fault was a modest self-indulgence, saw, after she had entered the other world, how wicked she had been in neglecting to make any provision in her will for one whom she ought to have taken care of; and Mrs. Oliphant tells how the old lady tried to come back and rectify this error. The story illustrates what a terrible punishment it may be to be suddenly enlightened hereafter to see our sins of omission and commission.

I am afraid that, if persons are to suffer hereafter for not making a just and good disposition of their property by will, there will be a great deal of misery from that cause. Too often a man's testament is just what the name implies: it is his *will*, not his conscience, not his reason, not his heart—only his will. He says, "Shall I not do what I will with my own?" He forgets that he must answer for the use of this power, as of all others. He seeks to find some way by which he can still hold his property after death. This feeling produced primogeniture and entails in England, and all those abuses which the law calls by the expressive word "mortmain"—"the dead hand." The statutes of mortmain were intended to prevent the very abuse which Jesus denounced as practised by the Pharisees, who allowed persons to alienate their property from their relations by dedicating it to the temple, and calling it "corban"; that is, a gift to God. Dying persons were persuaded by priests that their sins would be forgiven if they gave their property to the Church and disinherited their heirs. There was at one time danger that a large part of the land in England would go into the possession of the church, and the English law of mortmain declares that land must not be given for such purposes by a deed or will executed by a dying man. He must give his land for charitable objects in his lifetime or not at all.

[TO BE CONTINUED.]

WORK with the consciousness that the doing of your task is the best thing possible for you, that in this doing is priceless discipline, self-development and self-mastery.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 1, 1906.

EDITORIAL

A FORM OF GODLINESS WITHOUT THE POWER THEREOF.

On resuming his ministry at Westminister Chapel, after the summer holidays, the Rev. Dr. Campbell-Morgan devoted an entire service to an impassioned consideration of the power that results from the presence of the Holy Ghost in the human heart. He was very much afraid that the majority of present-day disciples did not receive the Holy Ghost when they believed, which accounts for the barrenness and impotence of their lives. "You have repented and believed," he said, "but neither your repentence nor your belief, nor both combined, can infuse into your hearts the glorious wealth and power of life until you receive the Holy Ghost, until you are born from above. "You are Christians," he cried, "but not complete Christians, and the cause of the incompleteness is that you did not receive the Holy Ghost when you believed. Your repentance has not been rewarded with remission, your belief has not ripened into faith, and your faith has not blossomed into rapture. You have received only a part, the introductory part, of the glorious Gospel of the blessed God. That is why your life is so poor and dull and heavy and earthbound."

We were not at all surprised on reading Rev. Dr. Campbell-Morgan's discourse. We have no disposition to question the truthfulness of his statements. He is, undoubtedly, well acquainted with the members of his church; he has been among them and has beheld their lives, and when he says that their lives are barren, impotent and incomplete, he says that which he knows to be absolutely true. He claims to have discovered the cause of this barrenness, incompetency and incompleteness. He maintains, and rightly, too, that it is because the people have not received the Holy Ghost since they believed. An almost incomparable difference in the lives of twentieth century "Christians" and the Christians of the first century is apparent to every thoughtful person. No matter how loud people may be in their profession of Christianity, unless they exhibit in their lives the fruits of the Holy Spirit, they are not true Christians. "By their fruits ye shall know them."

The Holy Ghost was promised by Christ and His Apostles to all those who would believe on Him, and who would repent of their sins and be baptized for the remission thereof. Just as He was about to ascend to His Father, Christ said to His disciples: "But ye shall receive power, after that the Holy

Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts i: 8.) But a few days had passed when the promise of the Messiah was fulfilled. It was the day of Pentecost, and the apostles were assembled with one accord in a house in Jerusalem. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii: 3, 4.) Filled with this power from on high, Peter stood up and preached Jesus Christ and Him crucified unto the people. So convincing was his testimony that three thousand souls were pricked in their hearts, and said unto Peter, and to the rest of the apostles, "Men and brethren, what shall we do?" The answer of the inspired apostle was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii: 37, 38.) This is the Gospel as it was preached by the Apostle Peter on the day of Pentecost, and that, too, under the inspiration of the Holy Ghost. When the three thousand souls manifested their belief in Christ, Peter told them to repent and be baptized in the name of the Lord Jesus for the remission of sins, and that they would receive the gift of the Holy Ghost. Is that the Gospel that is being preached to-day by sectarian ministers? It is not. Has the Rev. Dr. Campbell-Morgan preached that Gospel to the people of his church? He has not. And it is not to be wondered at that they do not exhibit in their lives the life and power of the Holy Ghost. They are in exactly the same condition as were the people whom Paul met on one occasion at Ephesus. Finding there certain disciples, he said unto them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Here we behold the difference between the doctrines of men and the true Gospel of Christ, between the administrations of men who had not been called of God, but who had usurped the authority given to the Apostles, and an authorized servant of the Lord. The Gospel which the people of Ephesus had been taught prior to the arrival of Paul was a dead form. It had not received the sanction of heaven, and in consequence those who embraced it had not received the Divine Spirit. But when they heard and accepted the true Gospel, when they had received the true baptism, then the Lord, through prayer and the laying on of the hands of His chosen apostle, bestowed upon them the gift of the Holy Ghost, and they began to speak with tongues and prophecy. If the Rev. Campbell-Morgan had been called of God, as were Paul and Peter, if he had preached to his people the

Gospel which those ancient disciples taught, if he had laid his hands upon them as Paul did upon the people at Ephesus, and as Peter and John did upon the converts in Samaria, they would have received the Holy Ghost, and have exhibited the same gifts of the Spirit as were enjoyed by those early Christians. The reason that Mr. Campbell-Morgan's flock do not enjoy the Holy Ghost is because their minister has never given it to them; the reason that he has not conferred it upon them is because he has no authority to do so—he has not been called of God to preach the Gospel, nor administer in the ordinances thereof. He has been teaching for doctrine the commandments of men, and while he and his congregation exhibit a form of Godliness, they are lacking, according to the Rev. gentleman's own admission, the power thereof.

When the Gospel was restored in this the last dispensation, and the Lord sent forth His servants to proclaim it, He said unto them, "I say unto you, again, that every soul that believeth on your words, and is baptized by water for the remission of sins shall receive the Holy Ghost." (Doc. and Cov lxxxiv: 64.) That the Lord has fulfilled His promise every faithful Latter-day Saint can testify.

W. A. M.

A NEW edition of the pamphlet "Was Joseph Smith Sent of God," by the late Elder Orson Pratt, has just been published at the office of the MILLENNIAL STAR. The missionaries and Saints are thoroughly familiar with the treatise, as it appeared recently in the STAR. We know of no better work to put into the hands of investigators than the one bearing the above title. The last edition is printed on good, book paper, bound in an attractive and durable cover, and is now on sale at this office, one penny each, nine pence per dozen, post paid.

Moral Courage.—We hate to be in a minority. But the brave man, in his own soul, intimate with God, will always try himself by the pure eyes and perfect witness of the all-judging God. He will ask, not, What will men admire? but, What will God approve? There have always been times which tried men's souls, and never more than now. You and I may be called on any day to forsake father and mother, and stand in a minority of one, with nobody to approve us but God. Such social trials are far harder to bear than to stand in a battlefield; but with the witness of your own heart, and God's approbation, you are blessed, indeed, and may still possess your portion in content, having more than twelve legions of angels about you, even the Father with you. Seek then, O man, the praise of God, as all the heroes of mankind have done, as the prophets and apostles and martyrs, and as Christ Himself has done! Never defer your sense of right to any love of praise. If you get approbation, take it as an accident of your excellence, and not as a sign. Count the praise you are clothed with as a sackcloth garment of penance which you must wear for not being above and before men; and if you miss their approbation, be not sore, but the more loving. The integrity of your own soul is better than the best name which the age, present, or to come, can ever give you. If you love God, that love will cast out all fear of human infamy, transcend all human praise, and fill you with saintly heroism. The fame of the Christian is not fame with men, it is good report with God.

WAS DEAD AND CAME TO LIFE AGAIN.

THE following interesting deposition appeared in the *Juvenile Instructor* of October 15th last. It was made by Elder John Peterson, for many years a resident of Mount Pleasant, in Sanpete County, Utah. Elder Peterson died in the fall of 1904, forty-seven years after the event took place:

I will say I was born eleven Swedish miles east of Gottenberg, Sweden, and when I was about twenty-two years old I had consumption very bad. I had joined the Church in the early part of 1857, and was ordained an Elder the same spring. Through the summer and fall I was very sick with the disease. I think about October, for five weeks, I could partake of no food, only drink. I lost my speech for three days. On the third day, in the afternoon, my attendants said the pulse in my wrists had stopped, but they could feel a slight pulsation in the head. My father and mother had concluded in their minds that I should die; that I was too far gone to be restored. Father told mother he would remain with me during the night. Mother therefore retired to her room, being fatigued and worn out.

To while away the lonely hours, father sat reading to himself Orson Pratt's Works. It was between ten and eleven o'clock that a visitor suddenly made his appearance in the room, and standing by the couch on which I lay, placed his hand on my head and asked if I was ready to go? I answered, "Yes;" and just at that instant I seemed to stand upon the floor, my body lying on the bed. I looked around to see if my father could see us, but he seemed to have been too interested in reading to have noticed us. We started off on our journey through space, seemingly with the rapidity of lightning (for I can make no other comparison). I asked my guide who he was. He answered he was one of the guardian angels sent to bring the dead. We soon reached a place where was congregated a large number of people—something similar to a market day in the old country. They seemed to have gathered for some purpose. I asked my guide what this place was, and he answered, "That is the place where all your forefathers have gathered together, and are waiting for two missionaries." There seemed to be a stand erected close by for the missionaries to preach in. They came as it were directly; part of the congregation were noisy and inclined to be troublesome. I asked my guide who these missionaries were, and he merely answered, "The old man is the Apostle Matthias." I understood by this it was the Apostle Matthias who had filled the place of Judas Iscariot who betrayed the Savior, and the young man, he further said, "is an apostle from America who has lately been killed there," but he did not tell his name, and which I subsequently learned to be Parley P. Pratt.

It is some years since I happened to be in the company of one of Parley's wives, and was relating the incident to her, when she asked me to describe the kind of personage the young missionary was. I gave as near a description of him as I could recollect, for be assured I had never even heard his name, but his height, his being broad across the shoulders, the color of his hair, his eyes and gestures, that she instantly said it was Parley. But to return: The elder apostle stood up in the stand (for we were all seated there) and said to

the people, "Stop right there!" Then he sat down and perfect stillness prevailed, when the young apostle rose up to preach to the congregation, taking his text from the fourth chapter of Malachi, fifth and sixth verses, which he spoke upon at some length, as also upon temple building and the ordinances to be performed therein in redeeming the dead; which to me at that time was strange doctrine, for as I said, I had been in the Church but about six months. He further said if they would receive the Gospel they should be redeemed by their children on the earth, and if they did not receive it they could not. He then took his seat, when the elder apostle arose and told the people they could now retire, which they did, some of them in a noisy and boisterous manner, so that I thought they were as disorderly in the spirit world as here. All the form of meeting that I could observe was when the apostle told them to stop right there. They did so, seeming to be held, as it were, spellbound till the services were ended, and he told them they could retire.

My guide then introduced me to the apostles by bowing his head, which was returned by them. No handshaking took place; the elder apostle said to me, "Would you as soon go back, for it seems to fall to your lot to redeem your forefathers?"

I answered, "Yes, but my lungs are gone."

He replied, "It is easy to grow new lungs in a man; if you will go, your guide will attend to this."

I answered, "I will go."

With a bow we started to return and, seemingly, but a short space of time elapsed ere we reached my home, and standing by the bed, where my body lay, my guide touched my hands, the spirit entered the body at that instant, the blood commenced to circulate warmly through my veins, and in a few minutes I felt my lungs expanding. As I stood upon the floor I noticed the clock; the hands pointed to four o'clock in the morning, so I had been absent between five and six hours. My father was still reading. I spoke to him. Said he, "My boy, I thought you were dead."

I said, "I was, father."

He called my mother, and I then related to them where I had been, and that I should soon recover and be strong again, though I was but skin and bones, the consumption had so reduced me; and during the previous five weeks I had partaken of no solid food. I was weak, very weak. I asked my parents for something to eat, much to their surprise, and to this day I can well recollect the sensation I experienced in that sweet morsel of food. My mother, with unbounded joy and gratitude to God, provided for me. I felt no sickness after my return; the pain had all left me. I was only weak. It was four weeks before I was able to walk around the house, which was on the Christmas day of 1857. Since which time I have been what may be called a weakly man, but not a sickly one. I have worked at my trade (tailoring) the most of the time since. My parents also gathered to Utah and have since died here. My friends may think of this as they feel disposed, but it has been a strong testimony to me that there is an after life, and that the dead are being looked after as I have described it.

Work at the task which lies nearest you; take up the "next job."

ARE WE BECOMING LESS RELIGIOUS?

THE symposium which recently appeared in the *Daily Express* on this important subject, led to some very plain speaking on the part of those who are in a position to speak with effect, and there can be no doubt that a large section of the public have been impressed with the fact that it behoves all who have a serious regard for the welfare of our country and our race, to use their influence in favor of the re-exaltation and emphasis of many of such time-honored religious ideals as reverence for God's laws and authority, loyalty to duty, the dignity of honest work, and recognition of the claims which rest upon us as citizens of a Christian country.

Bishop Wilkinson, who started the correspondence by statements concerning our national decadence which were worthy of his high office, summed it up by a letter which contained, amongst many others, the following significant sentences:—

"I write from Germany. And when I compare English 'society,' English honesty, English moralty, English industry, English discipline, English sobriety, English self-respect and English sense of duty with these points of national strength and well-being so deeply stamped upon and influencing national character here in Germany, I confess to being filled with anxiety for our nation's future.

"I know Germany well, and there can be no two countries more entirely different in the points indicated than England and Germany.

"Open what English paper you may, and you find its columns teeming with 'society' scandals, tales of shameless vice, reckless living, ruined lives—the results of irreligion—betting, gambling, all kinds of dishonest practices of one kind or another.

"Dominating English national life—and above all else—stands out in a large proportion of the oncoming generation an unconscious want of the sense of duty. Where that exists there can be no possible foundation upon which to build a nation's character and a nation's greatness.

"Tyre, we are told, fell from her prosperous condition through 'fulness of bread and idleness.' The self-indulgence, selfish luxury, and idleness of England are appalling.

"The question with young people nowadays is not What is my *Duty*? but What is my *inclination*? Not What ought I to do? but What can I get out of doing? Not What is the *work* of to-day? but What *pleasure* can I get out of to-day?

"The whole atmosphere of English life is poisoned with this restless, pleasure-seeking, excitement-hunting spirit. Morning, noon and night there is no rest, no steady principle of work, no sense of the responsibilities and duties of life.

"The conscientious hard work, the honest dealings, the sense of 'duty first, pleasure afterwards,' which are making Germany the mighty nation she is becoming, mark also the excellent domestic life of this people. A drunken mother would not be tolerated by the State—healthy, orderly, duty-doing children being the chief asset of the German Empire. Everything with the

German home reflects the law, order, discipline, and sense of duty which mark the great German nation.

"Above and beyond all, the German Government not only protects, but insists upon what our Government is bent upon destroying—the religious education of those who are to maintain the greatness and wield the destinies of the empire.

"In my opinion England is becoming distinctly and all round less religious in all those points upon which I have touched.

"If she persists in the downward course she is pursuing her doom is sealed, her decline certain, and her fall inevitable."—*Herald of the Golden Age.*

FROM THE MISSION FIELD.

Tribute to Elder Lindsay.—Elder Alexander Lindsay left Liverpool on the 24th inst. for his home in Zion. During his mission Elder Lindsay made many friends, as was evidenced by the numerous tokens of respect presented to him on his departure. Among them was a dressing case, given him by the members of his Sunday school class, as a mark of their esteem.

Releases.—Elder Alexander Lindsay, Birmingham conference, was honorably released and returned home per s.s. *Oceanic*, October 24th, 1906. Elders Joseph W. McMurrin, Jr., Leeds, and Hugh Brown, Norwich conference, were honorably released and returned home per s.s. *Canada*, October 25th, 1906. Elders Anthon E. Anderson, Wellington Lee Hall, Nottingham, and Arthur Robinson, Birmingham, are honorably released to return home per s.s. *Baltic*, November 7th, 1906.

Departures.—On Thursday, October 25th, 1906, the following missionaries sailed for Zion via Montreal, Canada, per s.s. *Canada*: From Great Britain—Joseph W. McMurrin, Jr., Hugh Brown. From Scandinavia—Willard R. Lund, James C. Jensen, Ole Anderson, James J. Nelson, Lola E. Jorgensen, Olaf E. Jorgenson. From Switzerland and Germany—Karl J. H. Bohn. From the Netherlands—Reindert Schouten, Henry Noorda. With the Elders were one hundred emigrating Saints. The company was in charge of Elder Joseph W. McMurrin, Jr. On Wednesday, October 24th, 1906, Elder Alex. Lindsay sailed for New York per s.s. *Oceanic*.

Baptisms.—Elder Vincent F. Wootton writes: "I take pleasure in reporting another baptismal service in the Newcastle conference, Sunday morning, October 28th, 1906, at the Westgate Baths, Newcastle. Elders Archie L. Stokes and Henry E. Taylor had the pleasure of baptizing five members of a family from Hexham, where these Elders have been laboring for the past three months. This is the first family to accept the Gospel in Hexham. They have been laughed to scorn and expelled from the church to which they formerly belonged; but they have met bravely all opposition from their former friends and associates, having received a partial testimony from the first tract given them. The Elders are now leaving Hexham for a short

season, having left tracts and books, and also their testimonies, at nearly every home within walking distance. We trust that during the absence of the Elders the Lord will pour out His blessings upon this family and strengthen them in defending the truth they have accepted."

Result of a Week's Labors.—Elder Roy Passey, writing from Belfast, says: "Last week Elder E. C. Thompson and myself went on a preaching tour without purse or scrip. Strictly speaking, that is not correct, for Elder Thompson had a penny and I had a farthing. We were gone one week, and had to sleep out one night only. One that occasion a 'Cooneyite' showed his 'Christianity' by turning us out of his house after reasoning with us for two and a half hours. During the week a great deal of rain fell, but we succeeded in distributing over two thousand six hundred tracts, sold seventy-six books, had upwards of two hundred conversations and fifty invitations. The people were very favorably impressed with our message, and the greatest respect was shown us. We came back singing hymns and praising God, having had a most enjoyable time. We had fourteen shillings in our pocket; seven of them had been given to us. This is another proof that the Lord is pleased with this kind of work. May He continue to bless all efforts to spread the Gospel."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for November 11, 1906.

32. Honesty. Chastity. Charity.

1. Honesty. Leviticus 19: 13; Deut. 25: 13-16; Jeremiah 17: 11; Mark 10: 19; Romans 12: 17; 13: 8, 13; I Peter 2: 12; Doc. and Cov. 42: 20, 42, 84, 85; 60: 13; 64: 27; 136: 25-27.

2. Chastity. Genesis 38: 7-12; Deut. 22: 22-29; Job 31: 1-11; Proverbs 2: 16-20; 5: 3-13; 6: 23 35; 7: 5, 24-27; Matt. 5: 27, 28; 6: 9, 18; Eph. 5: 3-5; Titus 2: 5; Hebrews 13: 4; Jude 7; Rev. 21: 8; 22: 15; Doc. and Cov. 42: 22-26, 74, 75, 80, 81; 63: 14-19; 88: 121; 132: 29-44, 52, 61-63.

3. Charity. Proverbs 19: 17; 25: 21, 22; Matt. 7: 12; 22-39; Luke 10: 25-37; I Cor. 13: 1 8, 13; 16: 14; Col. 3: 14; I Timothy 1: 5; James 2: 8; I Peter 4: 8; Ether 12: 27, 28; Moroni 7: 44 47; 8: 26; Doc. and Cov. 4: 5; 12: 8; 18: 19; 42: 30-34; 83: 6; 88: 125.

CONFERENCE APPOINTMENTS.

Norwich	Sunday, November	18,	1906.
Newcastle	„	„ 25,	„
Birmingham	„	December 2,	„
Liverpool...	„	„ 9,	„

"I SHALL NOT PASS THIS WAY AGAIN."

I shall not pass this way again;
The thought is full of sorrow;
The good I ought to do to-day
I may not do to-morrow.
If I this moment shall withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine—
I may not have another
In which to speak a kindly word,
Or help a fallen brother;
The path of life leads straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathways brighter;
To lift the load from other hearts,
And make their burdens lighter.
This is the work we have to do,
It must not be neglected—
That we improve each shining hour,
Is of us all expected.

I shall not pass this way again;
O! then with high endeavor
May I my life and service give
To Him who reigns forever.
Then will the failures of the past
No longer bring me sadness,
And His approving smile will fill
My heart with joy and gladness.

SELECTED.

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